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764 565 burial as unhygienic. The commoners always buried their dead simply. Funeral feast costs often bankrupted the relatives of the radja. I must find out how the funerals are run now. Perhaps they merely bury the dead. I remember that I heard one fellow call the tombs in the plaza "old" ones.

• 776 They knew about nitu and dewa and moyang, and there must be plenty of pagan beliefs here, even among the Catholics.

872 [797] There is a mission school here in the kampong. The assistant has finished five grades of schooling in Ndona.

291 178 The clothes here consist of a sarong for the men (old style) although this is changing fast, a sloppy sarong worn even up to the shoulders for women, and a closed, v-neck blouse, also [302] worn by the women. The latter have a peculiar topknot coiffure. The sarongs are made by women, 286 531 and many people are presently weaving on back bar looms. The colors are mainly bluish and the designs are mostly small.

527 124 Tomorrow is the Flag Day of the Republic, and I will instruct the assistant in the pasanggrahan. Sunday I will explore the kampong. As usual, they have a holiday whenever there is the slightest excuse for one.

622 One thing I did not ask about, but which I must find out about later, is how the kepala kampong is elected or chosen.

693 624 622 565 Also I forgot to say that there were some remarks about how, in an adat case, where the four mosa laki are judges, the kepala kampong may "mix in" but may not judge. Also, he may mix in only if he is of the bangsawan. This evidently means that some kepala kampongs are bangsawan and others are not. I must get this kepala kampong picture straight.

614 The main suku in Watu Roga is Wanda, and the main one in Roworeke is Odja. Aside from the

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291 for sarongs and slendangs [shawls worn over the
286 head or the chest]. I see plenty of tooth fil-
304 ing here. And nearly all the women, young and
276 old, have the awful looking betel teeth. The older men have the same betel teeth. The younger men seem to chew betel less, and I can see that their teeth are evened but are not filed down.

304 I saw a tattoo on the back of a woman and was
178 told that it is fairly common all over here. (I later noticed a young girl in Roworeke with an initial tattooed on her arm.) This tattooing, however, is no longer significant here. The design I saw looked like a kind of anchor design

291 Many of the women here, mainly the old but several of the young, go about with bare breasts. When working this seems to be quite common.

252 I saw several women pounding corn. They use
412 a small round tree trunk mortar, and for a pestle
462 a mere pole. The corn is small and brownish. They call it djagung Solor or mata kuching, and it does look like small cats' eyes [the meaning of the latter term, in Indonesian].

231 This area is full of goats. There are also many pigs and a fair number of buffaloes, but I saw no cattle. There are many small horses here too. High in the mountains I saw an amazing band of fine looking horses who had gone wild after escaping. They can never be recaptured. I was told that there are deer, wild pigs, and wild buffaloes here.

●176 At the lakes I asked if it might not be a fine place for nitu and suwanggi, and they looked sharply. They reverted to this cautiously and asked me if I could see the spirits. They are going to be cagey about pagan ideas, but when they are caught off-guard they agree that there are probably spirits in this mysterious place.

361 The plazas are of pounded earth, bare, with houses scattered about and the most conspicuous things being the stone graves.

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584 true no more for the Christians in Leloba. Here
184 they have only adult betrothal. In Wailolong, however, there is still plenty of this child betrothal business. This may take place at the age of three to four years. They are told of this when they are from five to six years old. As children they think nothing of this until
584 they become older. Sometimes the tusks are paid
583 early; at other times they wait until actual marriage. If the boy's father agrees to pay for a girl and later the boy refuses, he must pay the bride price anyway. In the old days, however, a boy never refused, or almost never. The younger brother of the guru hated the girl he was betrothed to as a child and ran away to Badjawa. His father paid the tusks anyway and they were lost by so doing. Later the brother married a woman from Roti.

621 The guru was the first man from the Belakang
582 Gunung [behind the mountain] area (consisting of eight kampongs) who married a Larantuka woman. His wife was from Balela. Later, the present kakang (who is a Leloba man) married a woman from Balela too. Balela is a foothill kampong now a part of Larantuka town.

595 A man may have up to three wives, but no more.

The guru's father had much magic power. He
789 was the panglima perang [war leader] here. He
776 had familiar spirits who helped him and usually
178 he alone saw them. Other people would see them
825 sometimes. Thus the guru heard a noise like a horse in front of the house one night when he was young. He looked out and there stood a buffalo. There are no buffaloes in this area. He called his father and the latter told him to shut up. This buffalo was one of his father's familiars. Another time the guru was in the fields with his father and heard stones rattling. He saw a crocodile. There are no crocodiles here either. He called his father, and again his

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789 father told him to shut up. This was another
● 776 of his familiars. He also had a seven-headed
179 snake as a familiar. I asked what ever happened
[825] to these familiars, and he said that they do not appear any longer because the people do not feel the need for them. But if one called them, they could come to the old guru. That is, the familiars are inherited from father to his successor son. This is amazing, and shows clearly that the old guru, at least, and indeed the young one and the kepala kampong, still take seriously much of the old belief despite Christianity. I eased
[123] into this by talking like a kafir myself, as usual, and they came along to a stage of talking in a way that would horrify the priests. At one point the guru stopped and said, "My, we're talking like Kafirs (unbelievers, infidels)." There is plenty left here of the old paganism, and I can see why the priest said it would be easy for them to slide back into their former habits.

241 People must keep quiet when the crops are
824 growing as they would scare away the food spirit in the plants otherwise. When there is a harvest there are feasts and many gatherings. This may be the reason for the harvest feast pattern.

361 Wailolong was originally located in the hills. Then they moved down to the coast where there is a crossroads at Okka. After that they moved only about thirty years ago to their present location. The first move was the result of the government pressure to make them come down out of the hills. The second move was halfway back to the hills. Leloba has moved only once, that being the original move down from the higher hills. Wailolong and indeed other kampongs here have grown fast in recent years because of cleaner conditions, better medicine, etc. They know this well. Wailolong has grown apace and keeps grow-
000 ing. The houses in the oldest negri lama were

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●776 The main god, called in the books Mori Kraeng, is properly called Moring Agunaran.

565 554 Kraeng here is the original title for high nobility, but it has been cheapened now and any big may use this as a title. Thus the kepala kampong may be called kraeng.

796 614 782 231 [887] At ceremonies animals are cut up. This is done by families or pangas. Each man in the group sacrificing the beast, touches its neck with his knife, and finally one who is very clever kills the animal. (This is like the touching of the head stuff in Borneo head-hunting.) Praying is done by a clever old man. He is not necessarily the tuan tanah or mbako or any set person.

526 535 574 555 The whip dance (main tjatji, as they say here) is done at many feasts. Each house has some costumes, and the men may use them. They say that it is true in these whip dances that they try to hurt the opponents, and that the girls admire one who has put out another's eye.

764 In these two kampongs there are no graves under the holy trees, but they say that there are graves under the tree at Ruteng.

535 527 526 533 [276] [887] 200 In the afternoon we went to see some fine dancing on the Ruteng alun-alun. This is part of the week long independence festival. The lads are still doing the whip stuff, and they get prizes if they draw blood. There are scars on the backs of many of the men because of this. There was a troupe of amazingly dressed men from kampong Ruteng who were dancing and singing. Betel ingredients were passed to them. Two old women were beating drums to all sorts of rhythms, and there was also a lad beating on a gong. Later two women played two gongs, and women and men played drums. This entertainment was complicated and good. Most drummers and gong players seem to be old women. These

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776 782 In regard to Manggarai religion: The potipotiwolo live in trees; the giants have one leg and one eye; if a tree is cut down an offering is given to them.

The ine weu are dwarfs with long breasts. They strangle men with the latter. They live in forests.

The darat are in the forests too. They assume the shape of relatives and lure children so that they can kidnap them. If a child disappears, the people go out with drums and gongs to scare the darat into yielding. The poti empo are ghosts of the dead. Offerings are made to them in all rites. These ghosts hang around their graves and the kampongs. Wakar are higher spirits. Of these the good spirits are wakar dia, bad spirits are wakar daat.

The name of the high god is Mori Kraeng.

241 776 782 231 There are two kinds of gardens: lingko randang and lingko umah. The former are under the aegis of ghosts of the dead tuan tanah. The latter are under the aegis of ordinary poti. Each gelarang must have at least one of the former (lingko randang). For the lingko randang there are more and greater prayers. And at ceremonial rites for that type of garden buffa- [526] loes must be killed and the whip fighting must be done at its harvest festivals.

241 782 624 231 527 The agricultural feasts are:

(1) Leas ose, when the garden is divided. A pig is sacrificed.

(2) Bentio ratji, when the land is ready. Pigs and fowls are sacrificed. The people go around the lodok five times, led by the tuan tanah, in order to chase the setan. Planting is done two days after the feast. Then, for two and a half months nothing is done in the garden, not even weeding.

(3) Kalok, to drive away the mice. A pig is sacrificed and the people go around the lodok

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241 five times. Then two men imitate mice and run
782 around, while others pelt them with clods of
231 earth. This part is called mburu pusu. After
624 this weeding can be done.
527 (4) Tege rego, when the crops are ripening. A pig is sacrificed and the people go around the lodok five times. (The tuan tanah always leads the procession of the people who have shares in the garden being rited.)

(5) Tjepa, just before the harvest. Each family concerned gives a pig, rice, etc. If the garden is a lingko randang, a buffalo must be sacrificed. The animals are assembled in the kampong, and the crowd, with one of the pigs, goes to the garden. Each one plucks a stalk and a hair. The pig is killed. Then they go back to the kampong and go around the "adat house" five times and then go inside to dance. Then all the other beasts are killed and the
[195] whipping starts. While harvesting, special words are used for animals and aliens.

•776 At all feasts the poti empo are called and
769 the setan are chased. Therefore, the dead are never buried far from the kampong, and perhaps inside the kampong. Thus it is easier to call them. They live at their graves.

124 We talked with the assistant Sunday and then
[524] took him home. (We discovered in Ende later that the bamboo clapping game is also practiced there.) Then we set out for Badjawa, which we reached in the evening. The next morning a lad named Alfons appeared and said that the Radja Kedua had told him to show us the Soa area when we were in Badjawa. He is the former guru agama [religious teacher] and had taught Malay and Ngada to many priests. He is good looking and intelligent and wears leather puttees.

361 Then we went to Soa, but first stopped at a
621 spectacular kampong named Lekedjere, on the side
614 road to Soa. It is pure Ngada, really a double

342 Also, Lodo seems poorer in general and has fewer and less spectacular stone pillars. Many of the houses here have double front porches, one behind the other.

346 769 237 224 Each of the two sections or kampongs has a female ancestor house, called a bhaga. It is a simple rectangular small house inside of which are many horns, jaws, and a fireplace with an earthen base and three stones on it. Cooking is done therein during feasts. I can see here many clear reminiscences of a hunting level. For example, the jaws seem to indicate this. [171] This is just like Mentawei, and, for that matter, Punan. And the people here still do a lot of hunting. They also have hunting rites.

582 614 The mori ndaru and kepala kampong of Naru is easy to talk with, and he said that they may marry in and out of the voi, but such marriages must be within the same turunan, i.e., there are evidently larger groupings of voi. He said, for example, that the people of Lodo and Naru could intermarry, because they were all descended from Naru. I got a real rise when I asked him 776 784 124 824 769 about the bapu, i.e., the spirit in the hebuh tree who is also thus in the ndaru, which must have its post made from the hebuh tree. I read that the name of bapu was taboo and they said that indeed this was true, that formerly there was no mention made of it. They still regard this somewhat secretly and looked shiftily when I mentioned it.

782 346 531 342 When there is a sacrifice they must always smear some blood on the ndaru. The house of the mori ndaru, and any other house which has the elaborate carvings (which are evidently a sign that the owner has built a ndaru) are called soa wadjo. The report I have says that wadjo [789] means strong and also having a sense of magic power.

582 565 When I asked about marriage rules, they were

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484 152 186 [776] are afraid to sleep outside, even today. They fear evil spirits (they say setan) of the outside. This is a real and vivid fear to them.

20 Roworeke does not have a telephone, telegraph or radio. Mail is brought by people who happen to go to Ende, and letters are mailed by the same means. A letter is first sent by the Post Office to the office of the Radja. It may take a long time to get here.

There is a gong used for signaling (it is located near the kapitan's house) on the occasions of the death of a noble, a tax meeting, and the like. News is spread fast by rumor, and the gossip here is uncanny. Everyone in the area knew when the kapitan went with us to Kilimutu.

There are no "local authorities" on the news front. The only people who would approach this are the two police. News bulletins from the Information Service are practically never delivered here. Such things simply do not get this far. There are no traders who give news.

443 There are markets and there is a market system. The district markets are located at:

1.	Kilometer 14.	An empty place, merely.	(Friday)
2.	Kilometer 24.	The same thing.	(Saturday)
3.	Kilometer 33.	In Lio	(Monday)
4.	Kilometer 52.	In Lio.	(Tuesday)
5.	Kilometer 66.	Wolowaru. Lio.	(Wednesday?)

Thus there is a circuit, and the Ende traders (papalele) go by truck, day by day, up to the mountains and then down to the start and then over again. Sunday is evidently out (Christian influence, evidently). These traders make little [563] [426] money as they are mere tools of the Chinese who lend to them at high rates or merely pay them salaries, or let them buy and sell on a commission basis.

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621 some of the mountain kampongs in Rewarangga
361 are probably older than Worowai. Each kampong,
632 however, has a negri lama, and from there the
[614] people descended. Nevertheless, kampongs are still formed partly of suku or suku sections coming in and joining the old settlers from the negri lama.

443 The market "wheels" follow a daily series as in Celebes. These wheels run in different directions. Thus one runs out to Wolowaru, and another runs out on the Badjawa road. The traders follow the pasar week from market to market.

431 There is no exchange of gifts between kam-
583 pongs, although there is gift exchange in
562 marriage, and this is set. A man gives "male" things (animals, gold, money, tusks) and a woman gives in return "female" things (cloth, mats, rice, etc.).

776 As I drove back to Ende with the guru, he
784 pointed to a place on the river near Wolomere, and said that many had drowned there recently. The water is deep, he said, and there lives a "head" of a human being. It is still living and people have seen it. The Bapa ketjil has seen it several times, in daylight. It moves around as though on short legs. It is just a human head, with hair. They don't know what it is or where it came from. However, the people are now scared to bathe here. The victims have been sucked under. He asked me my opinion. I wonder if he, a zealous Christian
[123] and perhaps a mission spy, is testing my faith, because he asked me when we were on Kilimutu if I could see spirits. But it may be sincere. They call this living head the Kolo mesa ("Head alone").

622 Error: There is an adat kepala kampong as
693 well as an administrative kepala kampong. The
624 adat one is the ata nggaëh nua, and he is locally

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797 tial rites require pigs, but here other animals
782 can be used.

Three religions are known: pagan, Catholic,
771 and Mohammedan. They know little except about the pagan religion, which they probably know better than the others!

771 I asked about the religion here as given in
114 my notes from Elbert[1] who was here in the pre-Catholic period. They said that my notes were all right, including the god names, and that
[775] Mt. Iya was the deadland, etc. In fact, I see more and more that Elbert was a good man. The
• [776] high god, however, they give the name Ngga'eh Dewa. They say there is no dualism, i.e., no earth mother, here. This doesn't quite jibe with Elbert, but maybe they have forgotten, or they are vague about this. Maybe they are always vague about such stuff as regards the high gods.

778 The tubu musu, indeed, has two stones, and
831 after hesitation they admitted that it is a male-female symbol. I note that in his Lio dictionary, Arndt[1] says (I think tubu) has an "obscene" significance with reference to "male." Thus it seems clearly a sex symbol. They never heard of yoni. They seem to say that there are two stones, one lying and another standing. Like a fool, I did not check this. I will have to look in Elbert[1] and Suchtelen[1] for this.

[789] They have the matakau, and it is called nabe.
776 The term Ngga'eh Dewa means the god above. I guess that ngga'eh means big or high. They say that ata ngga'eh nua means "pembesar kampong."

764 At death, the bodies were formerly placed in big trees, cocooned. This was true for big men. For about a month they were left there while a feast was prepared. When all the animals and other things were ready, the bundle was brought down from the tree and bones cleaned. Then they

[1] [See bibliography, Cat. 113--Analyst]

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582 the previous talk of the tuan tanah that there
614 are preferred clans. I will clinch this when I get the va'u membership of the inmarriers.

The next day I started in on some more question in regard to social organization.

[103] Note that the name of the kampong below is
346 Tjantjar, not as I have spelled it above [Tjantsia]. I went there halfway through the morning as I heard drums and gongs. There were girls (looking very Hawaiian) sitting on the porch of the house next to the new one of the tuan tanah now being built. The timbers are up. It will be a rectangular house, although the one it replaces was round (I made a photo of the latter only a month ago, which shows how fast the old type is vanishing). The drums and gongs were being beaten because this is necessary when a new tuan tanah house (rumah gong-gendang) is being built.

346 There were several drums and several gongs
533 (and I found that each tuan tanah house has
●776 several of each). They must be beaten all the
824 time, with short pauses, and the girls take
[562] turns. The men may help too (for garden beating, only men may play the instruments). This has to go on all the time while the big house is being built. The reason is that the wood (always spirit-ridden here) must be constantly kept pacified and told that it is being used for a great purpose, a big house. For ordinary houses this is not necessary. (I wonder if the idea is also in order to get the wood used to being in a rumah gong-gendang?) Before the trees are cut for the wood, they are told that they are being cut for a high purpose. Each grove of trees has a local spirit called darat. These are tree spirits. The generic word for spirit is ro.

778 I notice each day on my way here that there is
776 a grove of fine trees standing isolated on a
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778 high hill, which is otherwise bare, like most
●776 of the land here. It is taboo, as special
824 darat dwell here. And now I see many such sacred groves in the hills, carefully left when the land was cleared. It is as though they have to leave places here and there for the darat whose trees have been largely cut away. One has to watch out for feelings of the spirits always. The assistant also uses the word roro for spirits in general.

346 As the big timbers are carried in, the bear-
776 ers sing all the time, moving about slowly, and
533 telling the setan not to sit on the timber and
824 make it heavy. A small girl, elaborately dressed, sits on the timber, showing the setan that someone is already sitting there, so that they won't. A flag is set on the timber (now usually a merdeka, red and white flag) to show the kampong folk from two to three kilometers away that they are coming. In the kampong, they begin to beat gongs and drums "to receive the wood" into the kampong. They may not be quiet as the wood enters. There is much singing, etc.

[335] While the carpenters are at work with modern tools on the house, the gongs and drums are beaten constantly (technology and adat). There has been trouble here in Tjantjar with the tu-
[578] kang from Ruteng. The timbers were already set when an argument started over the contract, etc. Tempers rose, and the carpenters picked up their tools and left for Ruteng. I saw them on the road two days ago. Now the kampong folk are worried stiff because there lies the wood and there is the wood in the half-finished house, and nothing is being done. The wood may get impatient or angry, and if so they will always have trouble with the house. And this is important, as it is the main house, the cult house,
[753] of the kampong. Also, if the wood gets angry, there will be illness and all sorts of troubles.

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346 824 533 776 there will be illness and all sorts of troubles. They beat the gongs and drums to keep the wood satisfied and I suppose to make it think that the work is going on. Also, I notice that a few men carry planks up now and then to the rafters, perhaps making as though they were carrying on the work. Meanwhile a delegation is in Ruteng to persuade the carpenters to return. The situation is desperate, and perhaps the folk regret having argued with the tukang in the first place. They must "make the wood cool," they say. This is dramatic.

I also noted that a pig was being skinned in the shed nearby. This is for the workers, but it had been ritually killed with prayers, etc. The drum and gong rhythms constantly changed, and the girls are really clever. This [562] is beautiful stuff. There are beats which are peculiar to men and women, and also some which are used by both. These people are really virtuosos. All day the women sit thus, doing their duty by the wood spirit.

There is a main post in the rectangular house too, and when it is set in, animals are killed and blood is placed in the hole.

342 178 346 Until about ten years ago all houses here were round. Today there are very few of the old round houses left. Cornelius[1] says there is scarcely a single tuan tanah round house left, because everyone must contribute to the cost of a new one, and when they build one they want one that will be a strong rectangular type so that it will last for a long while. The cost of [435] this new type tuan tanah house is nearly fl. 3000.00 in addition to the free labor contributed. Each family contributes to the cost and also gives animals for the workers, ceremonies, etc. It is a big thing.

342 178 I went into one of the two round houses left in Tjantjar. It is a bit different from the

[1] [i.e., the assistant--Analyst]

Wa.

166 578 614 769 will give me food when I am dead?" This is exactly like the ancestor cult of China, in that there must be descendants to make sacrifices for the soul of the deceased. And there is the same mournful asking by a pagan father whose sons turn to Christianity and therefore probably will not keep up the rites for the dead ancestors: "Who will feed me after I am dead?"

● 776 361 778 [166] This led to a discussion in regard to the guardian spirit of the kampong. Each kampong has such a re, called naga, and its abode is in the stone heap and the tree thereon in the pusat of the kampong. This is called the tjompang. If there is a great deal of trouble, e.g., illness, a succession of bad crops, etc., [756] the mbako may say that the naga is no longer any good, and if all the people so agree, the whole kampong is moved en masse. When this happens, the old tjompang and tree are left there in the old place and are abandoned. Thus it happens that a naga which for a long time has been benevolent may turn to be malevolent. This may be because the people have not pleased him, or just because he got wicked. He is no longer a good naga, and the people had better get out and get a new place and a new naga (how do they get a new naga? There is a very big feast for a new kampong, so perhaps a new naga is then installed).

Veol moved about two to three generations ago from the place noted on the map (e) on higher ground above the vatu Veol. I thought it was strange that the stone was there, outside of Veol and above Ndung, and also strange that the highest spot was empty. This is where Veol used to be, but the naga became so bad that Veol was moved about one hundred meters below. Also, I noted when I first entered that the tree was small, and when I asked why, they said it was

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776 because it was new. This is because it was
778 planted when they moved (or maybe it was a
361 second new one, as they said the old one died). Anyway, there is no tree on the old site, just an empty place and some stones. The old tree has evidently died, as he says they do not cut them down. No one would dare live in that place again. They may go there occasionally if there is a reason to do so, but they do not remain there. It is a cursed spot. The vatu Veol is a man, but he does not yet have the story. When the kampong moves, they get a new stone heap and tree (tjompang).

[166] Many kampongs have moved because their naga have turned bad. Aside from Veol he mentioned Meler and Ladja. They must keep the naga happy, or the situation may become dangerous. Thus the rites held at the tjompang have real meaning. They are for the kampong naga.

342 The house naga lives in each house. His
776 place is the main post. High on this is a lit-
782 tle shelf hung from strings. On this place from time to time the occupants place eggs, rice, and bits of meat. Also, each family apartment or section has a little hanging shelf for the house naga's food. The main post is especially important, and that is why at ceremonies they must give it blood from animals, etc. (There must be a link here with the giving of food to the posts of the Larantuka korke; note that Roy said they must "feed" the posts.)

342 If there is much trouble in the house, the
776 mbako may say that it is because for one reason
[776] or another the house naga is no longer any good. Then they must dismantle the house and build a new one. Many and many a house has been torn down and the folk have then built a new one for this reason. And when they do this, a great expense is entailed, because they may not use the old wood. They sell it to another family

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342 or another va'u, who will not carry the naga
776 with them. They buy entirely new wood, even to the very small pieces. They can use no part of the old house. I can see a house built with modern tools being torn down because the naga had turned bad (here again is an interesting case of technique and adat, the new and the old).

124 This is all good information, but it came entirely through questioning, and I had to drag things out a bit, because he is very slow in giving information on his own. Here again I see the secrecy, the reluctance, and the fear which is exhibited so often here. He is under a strain, I think. He sets his jaw and almost groans as the information is pulled out.

This is all new material. I doubt that much of it if any has been published.

166 In the past fifty years I do not know how many people have come to live in this kampong area, but right now the entrants are as follows:

Ndung: 29 women have married in.
9 men have married in.
14 couples have moved in from the outside.

Veol: 27 women have married in.
4 men have married in.
4 couples have moved in from the outside.

None of the people who have come into these kampongs from other areas has come from far away. The farthest that any of them has come from is Todo. I made a list of every case, but there is no use to keep it, because there is no pattern. They are all from nearby places. The suku information is more important in order to see what suku have married in.

The incomers are of three types: women who normally marry in; men who abnormally come to live matrilocally, either because they have paid

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[493] [492] The fact that there are no buses here is a big hindrance. However, the horses help for short runs. The assistant gives the travel 481 178 times on foot in the old days and now. It shows that they walk much faster now than before. The world is speeding up! It used to take a day to walk to Ruteng; now they do it in three hours!

829 789 609 In general there is no fear of the outside. In the old days they feared robbery and murder, as outsiders were fair game for such. Magical danger is only encountered in certain places which are well known.

● 776 784 There are many kinds of roro, or spirits, e.g., darat (tree), naga (house and kampong), potiwolo (woods). Although the others may be good or evil, the potiwolo are always wicked. They live in woods. For example, they live in the taboo grove on the way to Ruteng. Darat live there too. The potiwolo sneak up and hit their victims. Thus it is dangerous to go into the woods in such an area, and they never enter such a grove alone. The assistant tells that as a boy with his father he was afraid to enter this wooded area. These potiwolo look like men but have goat bodies. They have two arms but only one leg. They either run on all three, or hop along on the one leg. There are other local spirits, and the places where they live are avoided.

20 Formerly no letters were sent in this area at all, and even today, nearly none is written. There is no telephone here and no telegraph. There is a telephone and there are phonograms in Ruteng. There is no radio here. Letters come to Ruteng and stay there until the post office sees a man who happens to be going the right way. Then he passes the word along. A letter may take three months to be received. Even the phonogram I sent was delayed for two

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764 in a new place and have children there, a tjompang, etc. (thus the Tjepang do not go back to their old home in the west).

764 614 823 Also, all women who marry out become members of their husbands' va'u and are buried there. If it is impossible to take the body back to the kampong of origin, they at least get a bit of dirt from the cemetery there and take it to the far-off grave (a spot of land that is forever Veol!). This is a real duty, and they may travel very far to get it. Thus, if a Veol man dies in a far away kampong where there is no tuan tanah and no privilege, a bit of earth from the Veol cemetery (near the road here) is taken to his grave. A small feast is given, at which time only a fowl is sacrificed. This is done in the far-off kampong at the burial. However, then the family travel to Veol, no matter how far off it may be, and there [775] they have the really big funeral feast. This is because the soul of the deceased always returns to the home kampong, that is, unless the clan section is already settled in a new place and has its own cemetery.

775 769 782 The souls of the dead live around the graves. There is no special deadland here. Thus, whenever there is a feast in the kampong, people go to the cemetery and invite the souls to attend. The assistant sang a song which they use. Also, they kill a fowl there, in order to give a little food in advance (he said "voorschot"). ● [776] Also, they go to the spring and invite the water spirits, and give them a fowl too. (Now I see why they have the cry, "Who will feed me when I am dead?")

161 769 The real population of Veol--Ndung is not three hundred and fifty, but thousands, as the dead live there too. The ancestor cult is thus tremendous in regard to the stature of the kampong.

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865 young, in regard to the propriety of their behavior.

346 778 As usual, the church at Tjantjar has no windows. There is no rumah pemali here. The tuan tanah house is the cult center. At each feast all gather here, unless it is a smaller, house or panga feast. The gongs and drums are located here, and also the main post (and in each house is a lesser main post) and the pusaka. The last, however, does not consist of very much--clothes, knives, etc., from the ancestors, and heirlooms of the group.

778 614 769 773 532 The cult places are: (1) the tjompang with the tree, and (2) the stones. Here it is the Vatu Veol, in the form of a human male with arms akimbo, but "someone" broke off the arms. It is near the high hill where the original kampong was located. It was placed there by an ancestor named Padja (thus like the named stones of Ngada). Padja is invited to the feasts at the stone. If there is a war, ceremonies are held there. Any kampong of the va'u Veol may come there and use it. Thus it is a va'u stone. Most kampongs have such a holy stone. Vatu Runtu is the one in Ruteng kampong, whence came the original ancestors of va'u Runtu. Vatu Pau in kampong Pau is where the original ancestors of va'u Pau came out. This was about fifteen generations ago, he says, and he is a member (this is thus quite recent, and curious, but maybe these family trees get foreshortened; or perhaps the period represents a new immigration of "stone people"? It seems to be about three hundred years ago or perhaps a bit less). Vatu La'o is in the gelarang La'o of dalu Rahong. He doesn't know the story about it.

778 769 776 532 It is notable that outside of Rahong, as far as he knows, there are no stone images. Indeed, the only one I know of is the Vatu Veol. And

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778 note that the removed Vatu Ine Amba was in the
769 gelarang Veol too. However, outside Rahong
●776 there are plenty of regular cult stones which
[532] are not images. Where did these images come from? This is peculiar for Flores, and would bear checking profitably.

(3) The house of the tuan tanah, and to a lesser extent the main pillars and individual family naga shelves in each house.

(4) The lodok in the center of the gardens. When it is first placed there, it is made of wood, and only later is it replaced by a stone.

(5) Cemeteries, where the ghosts live. On each grave there are two stones, one at the head and one at the foot.

(6) Places in the woods which are known to be the abodes of spirits. The people go there to make offerings when they think illness has been caused therefrom. Some of these places have stones and others do not. They are known frequently without markers. As I remember, he said that in this area there were no such places, but I had better not mention this, because I am not sure.

(7) Locally, the bamboo grove where the ancestors of va'u Veol emerged from bamboo.

(8) The kampong spring. This is the usual thing, and here they hold ceremonies. Here there are nitu as well as ancestral ghosts (empo).

(9) The tree of Ndung. People may go there if they are afflicted by illness.

(10) The Bangka Veol ("former Veol"), the abandoned higher site, where the naga was not good. No rites are held there, and it is avoided.

(11) Pong Noang, a grove of trees. The name means "place of the dog bark noise." There were trees here once, but they have all been cut down now for gardens (showing the desperate need of

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769 more land here). However, the darat (tree spir-
778 its) who lived in the trees are still there on
● 776 the spot. When such a grove is cut (and most kampongs have a grove), elaborate rites must be given. It is evidently quite dangerous. Therefore, in addition to the darat in all groves, almost every kampong has its own private darat, who live in the kampong grove.

778 This is important: The assistant says that
769 whenever and wherever they have a ceremony they
273 must set a stone in the center of the place
782 where the rite is held. This stone has palm wine poured over it as a libation. The libation is indispensable, and therefore the stone is also indispensable. It evidently represents the ancestral ghosts, who must always get a drink at every rite. And they pour the drink carefully, as though they were pouring it into someone's mouth. Palm wine is hard to get here, but they will go great distances to get it for a ceremony, even though they may obtain only a little, as it is essential. I note the tremendous importance of alcohol all through here. They drink a lot, as I saw in Anam at the New Year feast (see later), and they like it. It seems to be a perfect case of giving the ancestors what they liked best in life.

I noticed another amazing thing, though it
[533] may be unconscious. When the singing teacher at the mission at the Sunday performance for me arranged the boys for a round singing dance (sanda), he put a stone in the center of the place! It was probably just a marker, but note how easily he set a stone there.

527 I do not know if I got information on all
241 the feasts, as the time was getting short, but
514 he gave them as follows:

(1) New Year. This usually comes in October or November or December. It may be later, but may not be held in the summer. It takes place when